

The Baptist Record

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State Acteens Activators sent out to share

By Betty Smith

A special group of missionaries was commissioned at the Acteens Convention the first weekend in May. These special missionaries are Acteens Activators.

Acteens Activators is a program in which Acteens and their leaders participate at their own expense in mission tours to meet needs within the United States. A pilot project was conducted in August, 1976, and the first official Acteens Activators groups served during the summer of 1978.

The Acteens Activators program is sponsored by the state Woman's Missionary Union and WMU, SBC, with

the assistance of the Special Mission Ministries Department of the Home Mission Board.

Each team member must be an active Acteen at least 15 years old (or have completed the ninth grade), and must complete a training program of at least 50 hours. The term of assignment is at least one week on the field plus transportation time to and from the field. Each team must finance its own transportation, housing, and expenses. usually the local supervisor on the assigned field will help the team arrange inexpensive housing. One adult sponsor per five Acteens

must accompany the group.

Mississippi boasts its largest number of Activators this year with six groups, a total of 29 Acteens, in addition to several Acteens leaders and sponsors.

Nine Acteens and three leaders from Oktibbeha Association went to Beaumont, Texas, the first week in June to work with a new mission, doing inner city survey, backyard Bible clubs, and youth recreation. Mrs. Tempe O'Nan, leader of the Oktibbeha group, says, "This is the second Activator group I have taken. Activators is a way to give young girls a chance

to be an active part of missions."

Mrs. Shirley Wilson and two Acteens, Martha Ellen Ray and Pam Wilson, from Mt. Pisgah Church in Eupora, served in Angleton, Texas, June 1-10. They worked with associational directors of missions in Vacation Bible School and survey work.

Three Acteens and two leaders from Neshoba Association will work at the Baptist Friendship House in New Orleans, July 23-28, leading day camping activities, community recreation, backyard Bible clubs, and working with senior adults.

The Baptist Centers in Houston,

Texas, will be the focus of attention for three Acteens and their leader from Harrisburg Church in Tupelo, June 22-28. Other adults and Acteens will accompany the Activators to assist with the work.

Eight Activators and three adults from Bolivar Association will work on Dauphin Island, Ala., July 19-26. They will participate in day camp on the camp grounds and work with the Seaman's Center and a beach ministry.

A group of four Acteens and two leaders from Washington Association will work with a mission pastor in Jacksonville, Ill. Their assigned tasks will be survey work of the area, backyard Bible clubs, and concerts.

The Acteens give many reasons for wanting to be a part of the Activator Program. "It will be a interesting experience... an opportunity to meet new people from different areas and cultures... it will be fun..." But the most frequently expressed reason is: "I want to share Jesus with other people."

Marti Solomon, Acteens consultant for WMU, SBC, says, "We have set an all-time high in the number of Activator teams involved. This summer we have approximately 417 Acteens and adults on 53 teams ministering in 20 states."

Betty Smith is a secretary in the Mississippi WMU office.

Malaysia comes to Carey

When William Carey College professor Clarence Thurman and his wife, Eddie Lee, left the country of Malaysia 16 years ago as Southern Baptist missionaries, it appeared they were leaving the Malaysian mission field for good.

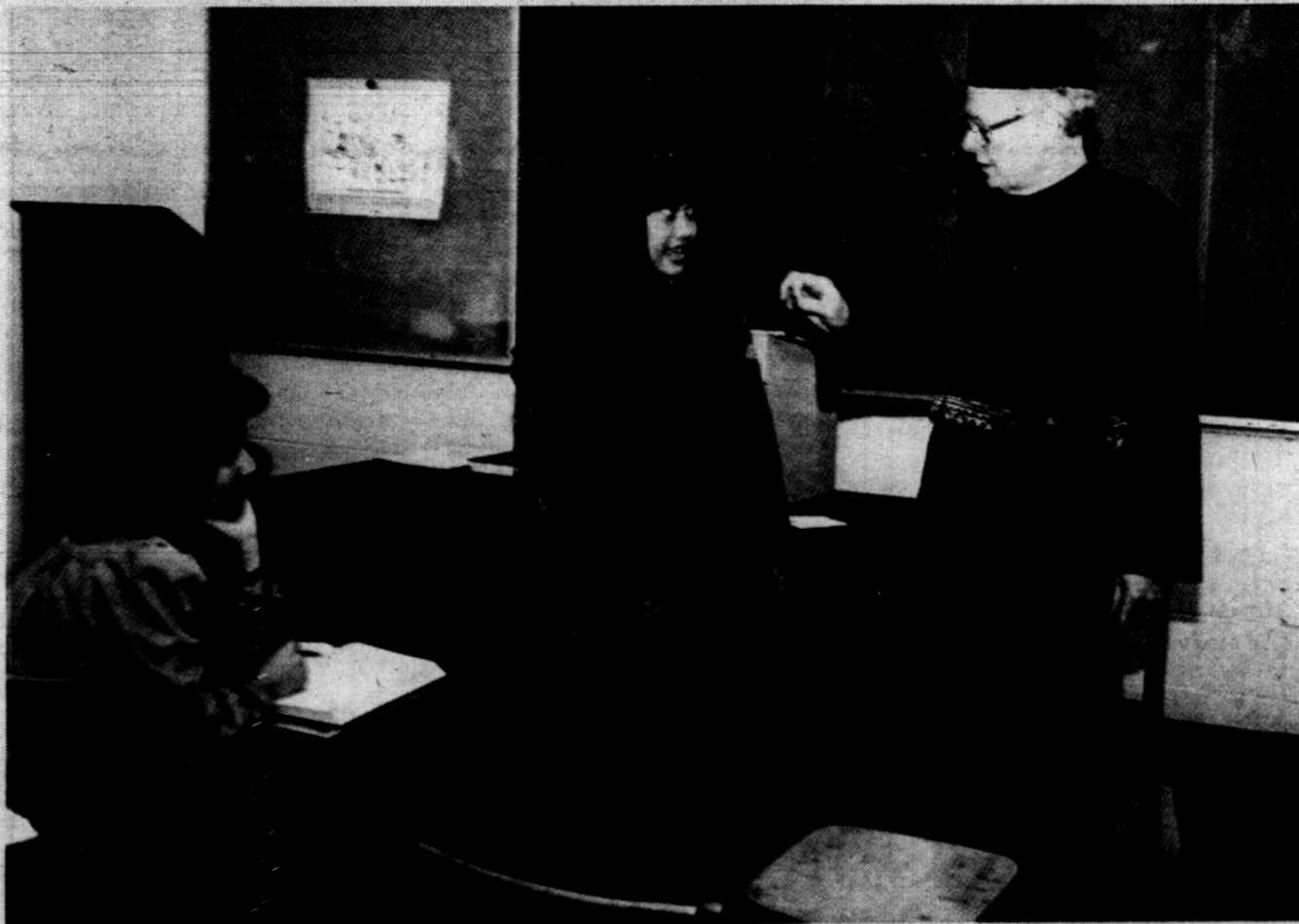
But today the ties with the peninsula country have been reinitiated through more than 30 Malayan students who have enrolled at Carey to sharpen their English skills. Many of the students will take first and second year courses before transferring to larger universities in the United States.

The Malaysian government pays for their education in the United States and in return the students work for the government for five years after graduation.

Thurman, chairman of Carey's psychology department, had about 18 Malayan students enrolled in his introductory psychology course last semester and the acquaintance with the southeast Asian people brought back many pleasant memories.

"I feel a very close tie to these people. They are a warm, loving and gentle people," he says. "They welcomed us in their homes when we traveled across the country (as missionaries)."

Most of the Thurmans' 10 years in Malaya, as it was called then (it became Malaysia in 1963), was taken up with working among the Chinese and Indians who lived in the country. They were the only Southern Baptist missionary couple working on the



Carey psychology department chairman Clarence Thurman models Malay men's clothing for his introductory psychology

class while one of his Malayan students explains the customs of women's apparel.

mainland of Malaya in the 1960s. The government would not allow them to work openly with the Malays because Islam is the country's official religion.

But Thurman, who was pastor of a church in a suburb of Kuala Lumpur, the capital of Malaysia, did have an opportunity to share Christ with Malays who approached him with questions about Christianity. A few became Christians and were baptized by Thurman.

If the opportunity had been available to work directly with the

Malays, their work would have been successful, Thurman said, because Islam and Christianity share some similar beliefs, such as the doctrine of one God and the teachings of the Old Testament prophets.

Today, in the classroom, Thurman's approach to the Malayan students is one of respect.

"I respect their beliefs and realize they are guests of our country and they are here on government scholarships," Thurman said. "I talk about the Christian faith in class and I quote

frequently from the Bible but I do not make open attempts to convert them because we would lose the students. Their government would make them go to a state institution.

"It is better to continue to have them here and influence them by example and personal friendship than openly try to convert them and lose them," he said.

After 16 years, Thurman is again involved in foreign missions, but this time the mission field has come to him.

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SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC

Editorials..... by don mcgregor

Fathers, a chain of faith

The faith of our fathers, the hymn writer proclaimed, is a holy faith that demands our loyalty until death.

As the annual observance of Fathers' Day awaits on Sunday, perhaps it is time to express appreciation not only for the faith of those natural fathers who have given us the legacy of an established faith in the Lord but also for the perseverance of our forefathers who endured so much to make that legacy a reality.

The hymn writer, who was Frederick W. Faber, noted that the faith of our fathers is "living still in spite of dungeon, fire, and sword." And truly our early American Baptist

forebears endured such hardships to preserve for us the faith that we enjoy so freely now. An easy-come religious freedom has not always been a common commodity in the United States, and the early Baptists were particular targets of those who wanted to establish their own brand of religion as being best for everyone. And they were the early Baptists who continued to struggle against such oppression until the religious freedom so dear to us all was won and established for all.

The faith of our fathers was passed down from those early days on through the influence of the earthly

fathers of many of us, as has been the case with my own father. Those fathers who have provided the atmosphere of faith and seen to it that faith itself was established as a priority are to be honored and commended on this occasion of Father's Day.

Then those of us who are fathers must be alert always so as to be the vessels through which this continuing faith is passed on to our children. They must make the choice for themselves, of course. But we must show the way just as our fathers and forefathers have shown the way for us.

We must not let the chain become weak.

Guest opinion . . .

Charles H. Spurgeon remembered

By David W. Spencer

name of Spurgeon is largely unfamiliar to this generation of Baptists.

Older preachers know and revere the name "Spurgeon," but many younger preachers have passed him by as one of those "dusty, old preachers of a bygone era." After having only a casual acquaintance with Spurgeon during the early years of my ministry, the time came when I sought to know the secret of his power in the pulpit. Every contemporary preacher would probably love to have the enormous drawing power, the notoriety, the evangelistic zeal, and the lasting influence of Spurgeon. Every layman would probably love to belong to a church like the Metropolitan Tabernacle where thousands gathered three times a week and many thousands were saved.

With an eye to learning something of his successful life and ministry, I dedicated the year of 1984 to an intensive study of Spurgeon. I termed it a

"spiritual pilgrimage," for it was not simply a study of written materials and facts but also an attempt to gain an acquaintance with one of God's spiritual giants, to sip at the wells of inspiration where he drank, and to get a feel for the places he knew.

My pilgrimage began with a thorough reading of several biographies, continued with a study of Spurgeon's own books, and led to a new look at many of his sermons. I was especially interested in his many autobiographical passages. Books like *Memories of Stambourne*, *Lectures to My Students*, and *An All-round Ministry* give the reader some intimate details of Spurgeon's life. These and other books like *John Ploughman's Talks and Eccentric Preachers* also demonstrate his keen wit. Interspersed among his voluminous writings are references to the book he liked.

The Puritan writers like John Bunyan, Richard Baxter, and Thomas Brooks were his favorites. This fact

was confirmed when my pilgrimage led me to the Spurgeon Library, which is now housed at William Jewell College in Liberty, Mo. The story of how Spurgeon's library came to the United States is a fascinating one which space does not permit me to relate here. Suffice it to say that the Spurgeon collection is housed in a beautiful setting with the pastor's study faithfully recreated. Adrian Lampkin of William Jewell College made it possible for several interesting persons to visit the library during the Kansas City Southern Baptist Convention. What a thrill it was to handle many of Spurgeon's books and to read various notes he had made in them. Not only were there many Puritan volumes within the collection but also books on almost every conceivable subject, including math and science. Spurgeon loved to read, and it was said he read a half-dozen of the meatiest books a week!

An unexpected bonus of this trip to Spurgeon's Library was the privilege of meeting Mr. and Mrs. Craig Skinner. He is professor of preaching at Golden Gate Seminary and quite an

authority on Spurgeon. An Australian by birth, Skinner presents one-man shows on Spurgeon during which he dresses, talks, and even limps like Spurgeon. He has also authored a new book on the Spurgeon family called *Lamplighter and Son* (Broadman, 1984).

Now bolstered by this visit to the library and by considerable reading on Spurgeon, I prepared for the major part of this pilgrimage: a visit to England. Many hours were spent studying maps and tourist guides. The most helpful book I found was Eric Hayden's *A Traveller's Guide to Spurgeon Country* (Pilgrim, 1974). In July I traveled with a group sponsored by New Orleans Seminary to Oxford, England, for a summer study program led by Claude L. Howe, Jr., and entitled "The Life and Times of Spurgeon." Classroom work was supplemented by group and personal travel to many places of interest in Spurgeon's life.

Spurgeon was born in the little Essex village of Kelvedon. Getting off the train there, I asked the station

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SPEAKING OF FATHERS

"His Name shall be called... The Everlasting Father"

—ISA. 9:6



JACK HAMM

Guest opinion . . .

"Our God calls us to stand"

By Lola M. Autry

Susan, a young Jewish woman, was speaking. "Jesus is a national problem here in Israel," she said. "He has been successfully killed in the western nations but here, and especially in Jerusalem, he is a problem."

I disagreed with her about her statement of Christ's death in the western world, but I had to agree that many of the problems of Israel are Christ-related. Although there are no government restrictions on Christianity in the country, there is enmity toward Christ on the part of many Jews, and especially among those of the ultra-orthodox sect.

In late January a group of these Jews staged a demonstration at the

grounds of the arson-declared Narkis Street Baptist Church (two years ago the building was burned. It is believed to have been set on fire by anti-Christian Jews, although nothing has been proven.) Placards held by demonstrators read in both English and Hebrew, "GET OUT! GET OUT!"

The demonstration was a legal one. A permit was obtained. There were advertisements, and a very large crowd was anticipated. Fear haunted the hearts of Baptist Christians in Jerusalem. They sought relief through prayer. Joining with them in prayer were believers in Christ from every evangelical denomination in Israel.

The day and hour came. Police were on hand to quell any violence. There was none. Instead of the massive crowd expected, only fifty people showed up. God had heard the pleas of Christians and had cared for them.

The following Saturday morning (worship service is at this time because people are off from work on Saturday, the Jewish sabbath) Robert L. Lindsey, one of our Southern Baptist missionaries in Jerusalem and pastor of the Narkis Street Baptist Church, brought his sermon to a close with the words, "Our God calls us to stand." Even as he spoke, wind, and rain competed with him for attention, as the plastic and tin of the temporary

tabernacle flapped and flailed. Believers in Christ sometimes find it hard to stand for Christ in Jerusalem.

That afternoon at the home of Jarrell and Shirley Peach, two other of our missionaries in Israel, I met Lindsey and his wife, Margaret, and John Anthony. John and his wife, Connie, are also missionaries in Jerusalem. He is one of the ministers at the Narkis Street Church, and works mainly with young people and children.

The Peaches serve in unique ways. Their duties are, in the main, with

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22 more teams find Argentina responsive

By Guy Henderson

Fifty-seven preachers and lay persons formed 22 teams for the Argentina Campaign in May. We were in 44 churches, and the Tucuman federal prison.

In the five day revivals there was visitation in the morning and afternoon and services at night. Home visitation was the highlight for many of the workers. Six people were saved in one home visit. In another a school superintendent, his wife, and 18-year-old son were saved. One lay person commented that he "just sat back in awe and watched God work in the lives of the people."

A retired store owner noted how unfriendly one man was in the beginning of a visit. He sat in a corner and heard the gospel explained to several other family members. Soon he moved closer, accepted Christ, and prayed a prayer of repentance. He followed them to the car, opened the door for them, and expressed over and over the joy of having them in his home. His wife said he was now a new man in Christ as she testified in a church service.

A police chief helped provide a bus to get people to the church. An 18-year-old girl rode a horse several miles to attend a mountain church and an

elderly lady walked five miles and was saved in the evening service. After having coffee with the mayor of a large city, the mayor's secretary came to us to request a Bible like the one we had given to the mayor. One city pastor, reluctant to give a public invitation, finally gave the invitation and twelve adults came forward to accept Christ. Things grew "quiet and

holy" in the Tucuman prison as several inmates were baptized.

The teams visited 821 homes and there were 348 other visits made to prisons, stores, factories, offices, etc. There were 356 professions of faith in these visits; 939 professed publicly their faith in churches, 94 were bap-

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Nearly 2,000 take part in 1985 Bible drills

A total of 1,978 participated in the 1985 Bible Drills, held in 11 locations throughout Mississippi. These children and young people plus others who participated in associational and church drills began their memory work in Bible skill preparation as early as October 1984.

The 1985 State Youth Bible Drill Selection Tournament took place on May 11 at Parkway Baptist Church, Jackson. These youth qualified for the Selection Tournament by attaining only two mistakes or fewer during the

State Bible Drills. Seventy-five young people qualified, representing grades 7-9. Many hours of preparation were given toward the selection tournament.

Ten finalists were selected for a final drill during the selection tournament. Two top winners were selected to represent Mississippi at Ridgecrest and Glorieta Baptist Conference Centers during the Church Training Leadership Conferences. Speed was added to accuracy as a basis for judg-

(Continued on page 9)



Henderson



Glaze



Heflin



Palmer

Pastor/church staff meet: Gulfshore: July 8-10

The Pastor/Church Staff Conference will take place July 8-10 at Gulfshore Baptist Assembly, Pass Christian. This yearly summer conference will feature James Heflin, leading the pastors in a workshop on preaching, Jack Glaze, serving as Bible teacher, Joe Palmer, leading sessions on recreation and on adventure recreation, and Mickey Henderson and Martha Dugger as music leaders.

Heflin, a former pastor of First Church, Greenville, is professor of preaching at New Orleans Seminary; Glaze, formerly on the Mississippi College staff, is missions professor at New Orleans Seminary; Palmer is a church recreation consultant at the Sunday School Board; and Henderson and Dugger are on the music staff of

First Church, Gulfport.

Special sessions have been developed for ministers' wives, youth/activities directors, kindergarten/day care workers, youth, children, preschoolers, and for pastoral ministries directors.

To register for the program, write Julius Thompson, Church Administration-Pastoral Ministries Department, Box 530, Jackson, Miss., 39205; phone 968-3800.

To make a reservation for Gulfshore accommodations, write Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. A \$30 per person deposit is required at a maximum of \$60 per family. This is applied toward the conference.

Mississippi native elected as Pastor's Conference president

Morris Chapman, a Mississippian, and pastor of First Church, Wichita Falls, Tex., was elected president by acclamation of the SBC Pastor's Conference, Monday. He was nominated by W. A. Criswell, pastor of First Church, Dallas, Tex. Chapman, a native of Kosciusko, is a former pastor

of Albuquerque, N.M.

Ned Matthews, pastor of Parkwood Church, Gastonia, N.C., was elected vice-president, defeating John Wood, pastor of First, Waco, Tex. Dwight Reighard, pastor of New Hope Church, Fayetteville, Ga., was elected secretary-treasurer.

Convention sermon: *Too much to lose*

Following is an edited text of the message scheduled to be preached on Wednesday during the Southern Baptist Convention.

Charles G. Fuller, 53, native of Andalusia, Ala., is pastor of First Baptist Church, Roanoke, Va. His education includes the B.A. degree from University of Richmond, Va.; the B.D. degree from Southwestern Seminary, Fort Worth; the D.D. from University of Richmond, Va.; and the D.D. from Campbell University. Formerly he was pastor of Pine Street Baptist Church in Richmond, Va. He has served as president of the Virginia Baptist Pastors' Conference, the Virginia Baptist State Convention; as chairman of the Southern Baptist Radio and Television Commission, the SBC Committee on Order of Business, and the SBC Committee on Boards. He spoke at the 1976 Southern Baptist Convention and several times at the SBC Pastors' Conference. His family includes his wife, the former Pat Huff, and three sons — Mark, David, and Michael.

By Charles G. Fuller

Recently a major general crashed his private plane into an embankment, near a freeway in our city.

And what caused this near-fatal plane crash? It wasn't due to inexperience at the controls, for the general had hundreds of hours of flying time to his credit. The weather conditions were good. There was clear radio contact with the tower. But the plane experienced a sudden and mysterious loss of power while in flight.

For whatever the reason, a mid-course loss of power is any pilot's nightmare. For even though the situation can often be corrected, no pilot wants to consider the alternative.

It is no less a nightmare for any contingent of God's people to experience a mid-course loss of spiritual power. The threat of such a situation is so fraught with danger that any sensitive, sensible Christian would seek to avoid and eliminate the potentials leading to it.

Simply stated, my fellow Southern Baptists, we Christians know any loss of touch with God's power is just too much for us to lose!

There is a sequence of events, recorded between the sixth and ninth chapters of Mark's Gospel, which are well worth the study of any Christian, any church, or any denomination, wanting the assurance of suffering no loss of God-given power.

In the first few verses of Mark's sixth chapter we read of a congregation whose attitude actually made it impossible for Jesus to do what he, otherwise, could have done.

You might say it was a case of:

Power lost because of preconception

"And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From

whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and of Joseph, and of Judas, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief..." (Mark 6:1-6a)

The synagogue members in Nazareth had their minds made up about Jesus, and their preconceived notions robbed them of the ministry He could have had among them. They resisted him, for they felt they knew all there was to know about him. Hence, the potential of Christ in their midst was forfeited because they could not accept him for who he really was.

We Southern Baptists would do well to learn a lesson at this point. We may insist that we would never knowingly resist the presence of Christ in our fellowship, but what if we reject one in whom Christ dwells? Do we not risk, then, the possibility of squandering the Lord's liberty and power?

For a number of years, upon seeing a pastor-friend of mine, who has spent his entire ministry in the deep south, he would ask, with no apparent interest in my answer, "How are you and all the liberals getting along up in Virginia?"

Admittedly, I resented that inference. I felt it was an unfair generalization of my adopted Virginia Baptist family. What's more, my theological conservatism is a foregone conclusion in the state where I have served for 27½ years, and I prize that reputation.

Thankfully we Southern Baptists are not as prone as we once were to use "geographic theology" as an index by which to categorize each other. Nevertheless, the memories of such "trials by preconception" still linger.

Several of us who attended college together felt led of the Lord to travel 1500 miles to enroll in Southwestern Seminary. To do so meant we had to cross that vast theological "sea" known as the Mississippi River! It also meant we met with obvious suspicion on either "shore."

A few weeks before graduation, a minister whom I had admired, asked what seminary I planned to attend. When I told him, he replied, "You are a 'dwarfed mule'!" (You understand, that is a translation of what he said, not the original.) Being from Virginia did not exactly open broad doors of abundant opportunity for us in the Southwest, but we will always be grateful for the likes of the late Huber Drumwright, Robert Naylor, W.

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Too much to lose

(Continued from page 3)

A. Criswell, Bo and Dick Baker, Neal Jones, and some of the Southwestern Seminary faculty, who accepted us, while others apparently wondered about our theological reliability.

Am I suggesting there is no place for theological distinctiveness? Of course not! If you were to ask me to identify myself I would readily tell you that I am a "non-union" conservative, who pays dues to no one! I would tell you that I believe the Bible is the authoritative, authentic voice of God put to print, without mixture of error, but I would ask, please let me be what I know I am, and don't try to stampede me, goad me, or isolate me to be what someone else insists I am!

Quite often there are those who want you to have the courage of their convictions insisting you have no courage otherwise. I have found the most courageous thing for you to do is also the most difficult: simply be your own person!

What I am saying is that no Christian should reject another Christian, especially when we have never taken the time to really know each other! To do so could short-circuit the liberty and power of Christ in our midst, and that is too much for us to lose!

As we read further in Mark's sixth chapter we come to the account of the miraculous feeding of the 5,000 in Galilee. (Mark 6:30-52)

The disciples had been so heavily involved in ministries of preaching and deliverance they had little time for nourishment or rest. Doubtless, news of the tragic death of John the Baptist and further added to their weariness. So when they met with the Lord to report on their work, He suggested they all go somewhere for a time of refreshment and renewal. No sooner had they launched the boat enroute to their retreat site than the crowds, anticipating where they were going, ran ahead to meet them.

When the disciples suggested to Jesus that he send the crowd away because it was time to eat, He told them rather to seat the people. He then proceeded to feed them with the miraculous multiplication of a boy's modest lunch.

After that miraculous feeding, Jesus dismissed the crowd and told the disciples to continue their boat trip, saying he would join them later. Shortly thereafter, the disciples and their boat were being tossed about in an abrupt storm. They huddled in fear, helpless and distraught, until Jesus came walking upon the water to quiet the storm.

This group of men, who evidently felt very special about themselves and about their particular intimacy with Jesus, now found themselves utterly powerless. And what brought them to this state of affairs? Was it due only to the effects of an unexpected storm?

I think not. Jesus knew the storm was coming, even if the disciples did not.

This was probably a matter of:

Power lost because of pride

It is certainly conceivable that the Lord intentionally placed his disciples in the midst of that storm with the expressed purpose of correct their spirit. There can be little doubt their spirit was in need of disciples.

"And he went up into them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves; for their heart was hardened." (Mark 6:51-52)

Think of it! The disciples had witnessed the miraculous feeding of more than 5,000 but it failed to make an impact upon them! Anywhy? Could it be they were so impressed with their exclusive relationship with Jesus, and so irritated with the attempt of

the crowd to lay claim to him, that they became obvious even to a miracle?

For whatever the reason, it is a sad state of affairs for any Christian, or group of Christians, to be so impressed with their own nearness to the Lord that they cannot see Him at work in the lives of others! That kind of exclusivism virtually guarantees the forfeiture of any spiritual power we Christians might hope to have.

A few years ago, in a session of our Southern Baptist Convention, a man preached, and delivered his soul in doing it. His message was strongly biblical and truly Christ-exalting. As he preached, the Holy Spirit within me bore witness to the Spirit in him. Yet I was astounded at the sparseness of applause and the obvious absence of those salvos of "amens" which so often typify the response to the Gospel when Southern Baptists hear it preached. What was the problem? Could it be that we were unconsciously calculating our response not to the gospel, but to the person doing the preaching? Must the preacher have certain group identifications before we can appreciate the Gospel when we hear it?

Whether it be conscious or unconscious, there is no boycott quite so vicious as a boycott between Christians at the very point where they most agree!

The Gospel of Jesus is the Gospel, whoever is preaching it! And, incidentally, immorality is immorality, whoever is committing it!

Maybe we Southern Baptists are like unto the disciples caught in a storm, whose need is to have our spirit disciplined. I am convinced we cannot make much progress working through our positions, polity, policies and polarizations until we work through our spirit!

Are we committed to Christ? Or are we committed to conservatism or to moderateness?

Don't misunderstand me. I am not endorsing peace at any price. Nor do I believe neutrality is our answer. I'm not neutral about the Bible, evangelism, or missions! If, indeed, the Bible is our creed, our rule of faith and practice, then it must remain to us authentic, authoritative, and adequate, and it must never be held up for ridicule!

There is a need among us, however, for a purity and fairness of spirit.

If conservatism is represented by someone with the disposition of a "junkyard dog" and moderateness is the position of someone who is "profane as a pirate" where lies the hope for a purity of spirit?

If the "fairness" we seek is that of the handpicked referee who makes certain all the close calls go to the home team, where lies the hope for a fairness of spirit?

Mark is well, fellow Baptists, to risk the loss of God's power upon us because we refuse to exchange arrogance and pride for a purity of spirit is just too much to lose!

In the 9th chapter of Mark's Gospel we discover still another account of a loss in spiritual power. In this instance it was a matter of:

The Lord has so much for us yet to do. Bold Mission Thrust is far from complete.

Demographics tells us there will be seven billion people in the world shortly after the turn of the century, and we have not yet witnessed to most of the four and a half billion who live on this earth now.

Planned Growth in Giving has barely been born.

Next year we want to concert our efforts in simultaneous evangelistic crusades, saying again to our country, "Good News, America, God loves you!"

There are 14.3 million of us who are called Southern Baptists. If anybody can make

a difference in the evangelization of our nation and the world we can! But not without the power of God upon us.

To lose touch with that power is to lose that opportunity and that is just too much to lose!

There is still another passage in Mark's ninth chapter well worth our study. It does not describe a situation wherein there is an obvious loss of spiritual power, but it reveals an attitude which thwarts and impedes the work of Christ. It is an attitude which can lead to:

Power lost because of preoccupation

"And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark 9:33-40)

That is tragic, to be so concerned with rejecting someone because he is not in your fellowship that you turn a deaf ear to Jesus! Needless to say, that would be an almost impossible frame of mind for God to endue with his power!

Several years ago I was a passenger on a commercial flight during one of those memorable bad weather days. About the time the flight attendants were half finished serving beverages to the passengers, the plane was caught in some heavy turbulence. Suddenly, the plane struck an air pocket, and, as the plane dropped, there was a frightening noise. For a split second, most of us on board thought we had collided with something mid-air.

Momentarily, the flight attendants hurried their beverage cart back to its place. Then one of the attendants spoke over the public address system, announcing the discontinuation of their beverage service. What she said I have committed to memory because it is replete with impact. Her message was, "Ladies and gentlemen, the air is too turbulent, and there is not enough time for us to continue to serve as we have!"

The presence of turbulence and the pressure of time could interrupt, even eliminate, cabin service, but, thankfully, they could not stop service up in the flight cabin! The captain and his crew were well in touch with the power that sustained the plane through turbulence and kept it on schedule.

My Southern Baptist family, it is not for us to despair or panic in the midst of turbulence, but to keep in touch with the power of God! We must. If we don't, there is just too much to lose!

Power lost because of presumption

"And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not." (Mark 9:14-18)

The Lord stepped into the gap left by the ineptness of his disciples and he rebuked the evil spirit within the young man. The demon having come out, Jesus helped the young fellow stand up and sent him on his way.

The disciples were bewildered as to why they could not cast out the demon. After all, not long before this they had been greatly used in casting out devils and healing the sick. Evidently they presumed if they had been mightily used of God previously, they would always be so empowered.

"And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting." (Mark 9:28-29)

Some things are accomplished only by spiritual means. They are done God's way and under the conditions God establishes.

With regard to our usefulness to the Lord, the emphasis is not to be placed upon skill, or strategy, or past success, but upon our present spiritual condition . . . the current wholesomeness of our relationship to God!

No one can deny that a great deal of strategy has been designed and deployed in Southern Baptist ranks in recent days. But regardless whose strategy it is . . . moderate strategy . . . conservative strategy . . . well-intended strategy . . . devious strategy, if it is conceived by minds which are bitter, arrogant, smug, frightened, or presumptuous, God will not bless it, even if we ask him! In fact, we ought to be embarrassed if we do ask him!

The president of our denominational family said it well several weeks ago:

"When diverse issues rise to the surface, men of real character will be able to respond in the spirit of love and honest discussion. But when there is bitterness and anger and resentment, ill will and jealousy, that says something about the character of the men involved. When that happens, they lose their usefulness before God. God can use a man who may be in error, but whose spirit is right, but a man who is right in his theology but wrong in his spirit is a hindrance to God."

I believe I speak for an enormous host of Southern Baptists:

. . . who believe there is more to being a Baptist than being a warm body and knowing Baptist is spelled with a "p."

. . . who believe there is a limit to the latitude for theological plurality,

. . . but who do not believe in order to have an authentically biblical, evangelistic, missionary denomination we must destroy our fellowship!

We are under no obligation to fulfill the prognostications of those who analyze and write about us. We are not compelled to go the way of some other denominational bodies. Because another group has been swallowed by a whale of compromise or obliterated by the dynamite of division is no mandate for us, nor is it a fate to which we must ever surrender!

A few weeks ago we buried a missionary giant among Southern Baptists Baker James Cauthen. In 1979 Cauthen spoke to us for the last time as president of our Foreign Mission Board, and, although he spoke in the context of the enormous missionary challenge before us then, one of his statements needs to be heard again, but in the context of our present need:

"Organization will not achieve what we are talking about. Promotions will not do it." Southern Baptists "must go to the depths of prayer, both individually, and as a denomination, beyond anything we've ever experienced."

Some insist there's little or no middle ground left among us. I do not believe that. And a great host of other Southern Baptists don't believe it either! When I read a statement like the one recently issued by six of our finest pastors in North Carolina, Godly men, asserting their belief in the full and absolute inspiration of the Bible, I take heart. In a preface to a sequence of unifying suggestions, men like Mark Corts, Richard Liner, and Don Bouldin say to us:

"Baptists need to back up and take a sober look at our Convention before we destroy the magnificent tool God has given us for reaching our world together for Christ."

This is not so much a time for strategy as it is a time for prayer and fasting!

For you see, whatever the cause, whatever the scheme, however impassioned or however shrewd, if we are unfit to stand on holy ground, you can write, "Ichabod" over all we are, for the "glory" is gone!

In the hours we've needed them, God has raised up statesmen among Southern Baptists . . . yes, and stateswomen. He will do it again. We must pray to that end. There is too much to lose if we don't.

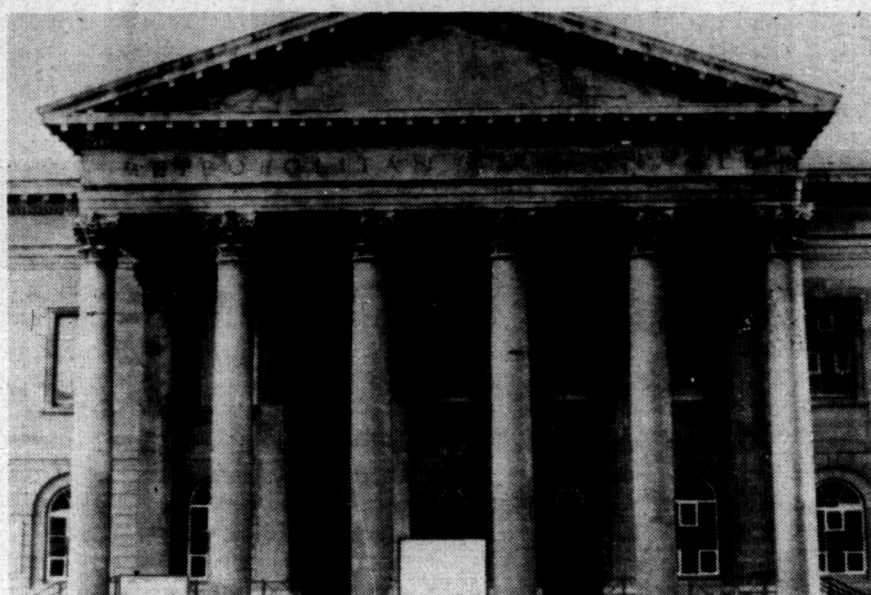
Charles Spurgeon remembered

Thursday, June 13, 1985

BAPTIST RECORD PAGE 5

(Continued from page 2)
master if he could direct me to the site of Spurgeon's birth. Here I received the first impression that Spurgeon largely has been forgotten by the English people. After I had explained to the station master who Spurgeon was, he replied that he had heard of Spurgeon but thought he was born in London. Finding no help there, I proceeded to walk through the village until I found the place myself. The old house still stands at Number 71 High Street. A new sign commemorates Spurgeon's birth in 1834. Walking through Kelvedon, one gets the idea that not a lot has changed in the last 150 years. One is also reminded that in very humble circumstances often are found the greatest servants of God. It may be a little village like Kelvedon or even a stable in Bethlehem. The circumstances of one's birth do not determine greatness.

The pilgrimage led on to Colchester, a large and beautiful city just north of Kelvedon. Much of Spurgeon's youth was spent here and at his grandfather's home in Stambourne. Colchester is one of the oldest settlements in England, and the old castle and the Roman city walls which surely Spurgeon knew remain intact. Also, there is a little church on Artillery Street where Spurgeon was converted. Then it was a Primitive Methodist Church, but now it is the Spurgeon Memorial Chapel. In his search for peace with God, young Spurgeon came upon this little church on a snowy January day in 1850. Intending to go to another church, he



Metropolitan Tabernacle, London, England

turned in here due to bad weather. In fact, the weather was so bad that even the preacher didn't arrive! A layman addressed the dozen or so hearty souls who braved the weather on the subject "Look and Live" from Isaiah 45:22. The simplicity of the message with its demand for faith instead of works broke through the darkness of Spurgeon's soul. He "looked and lived!" Leaving this little chapel, I concluded that the greatness of Spurgeon did not lie in a confrontation with a master preacher in one of the "great" churches of the world. The important thing is to be confronted by the great Gospel of Jesus Christ.

Spurgeon lived in Cambridge and Newmarket during those early days

as a Christian where he was an assistant at a boys' school. It was while living at Newmarket that he studied his Greek New Testament and decided that he wanted to be baptized by immersion. Both his father and grandfather were Congregationalist preachers, but young Spurgeon finally got permission to be immersed. When young Charles told his parents that he wanted to be immersed, his mother replied that she had prayed that he would become a Christian but not that he would become a Baptist! Her son said that it just goes to show you that God always gives us more than we ask! On Sunday, May 5, 1850, he walked eight miles to the Isleham Ferry on the River Lark where a Baptist minister agreed to baptize him. Without help it is almost impossible to reach the spot today. A taxi took me from Newmarket through Isleham and out to a country road near the river. From that point I hiked across a field until I discovered Isleham Ferry. Because of my love for Spurgeon, I counted that visit as one of the real highlights of the pilgrimage.

In Cambridge I visited the St. Andrews Street Baptist Church, where Spurgeon was once a member. The church minutes still record the addition of a "Charles Haddon Spurgeon" to the membership roll in 1850. Here he got his start as a Sunday School teacher. It didn't take long for the church leadership to recognize young Spurgeon's potential as a preacher; and although they encouraged him in this direction, he would not listen. Finally they devised a strategy to make him preach by sending him to Teversham under the pretense of accompanying another man who was to preach his first sermon that day. As the two walked to the nearby village, it became apparent to Spurgeon that a mistake had been made and that there would be no sermon that day. The other man finally convinced Spurgeon to deliver one of the Sunday School addresses, and he did so to the amazement of the congregation. Spurgeon was 16 when he preached his first sermon in 1851. As I traveled that road from Cambridge to Teversham, I wondered how it felt to prepare your first sermon on that short journey.

Spurgeon was soon called as pastor by the little church at nearby

Waterbeach. He described it as a rough place known for its drinking and carousing when he went there. However, in two years the place had been revolutionized by the Gospel! Even today it is a tranquil and pretty little village, but again it is a village where Spurgeon is almost forgotten despite the fact that the little church is now known as Spurgeon's Chapel.

As the teen-aged preacher's fame spread, soon London was calling. The old, prestigious, but nearly dead New Park Street Baptist Church called Spurgeon as its pastor when he was only 19! In almost no time the place was filled to overflowing, and it was evident that the building would have to be enlarged. While construction was underway, the church met in music halls and civic arenas. By the time construction was complete, even this enlarged auditorium would not hold those who came to hear Spurgeon preach.

New property was bought, and the Metropolitan Tabernacle was built. It opened in 1861 with a seating capacity of 4,600 but at times 7-8,000 crowded in. For the next quarter of a century Spurgeon preached to overflow crowds three times a week. His power to draw a congregation never seemed to diminish. Today only the front of that original structure remains. A fire in 1898 and bombs during World War II destroyed the rest of it. The auditorium has been continually reduced until today the main floor would only seat about three or four hundred. On the day I visited, there were about two hundred worshippers present and a large number of those were visitors, including Dr. Frank Pollard, the former pastor of First Baptist, Jackson. It is sad to say but today the Metropolitan Tabernacle seems to be just one more of the many "museums" of London. Oh, the great days that place has seen!

The final part of the pilgrimage led me to the Norwood Cemetery in south London, where Spurgeon and his wife Susannah are buried. As I searched for the tomb, again I was reminded of how Spurgeon has been forgotten. As I asked directions, a lady who often visits that part of the cemetery said she was sure he was not buried there. Yet 25 yards away there was the massive tomb of Spurgeon. Despite

the ravages of time and war, someone has maintained the tomb well. In addition to the biographical data, the tomb features a bust of Spurgeon; an open Bible turned to the passage in 2 Timothy 4 about "having fought a good fight"; and the words of his favorite hymn; "There Is a Fountain Filled with Blood."

While my journeys are behind me, the pilgrimage continues as I seek to understand the enormous pulpit power which Spurgeon possessed. How could a man draw such an enormous congregation at such an early age, how could he hold that congregation until his death, and why are his sermons still so widely published and read? I saw nothing in his itinerary which would have made that much difference, nothing in his meager education, and nothing very inviting about the skeptical times in which he lived which would have given him an edge. So far I've only discovered these characteristics which seem to be significant: he was a man of great personal integrity; he was a lifelong student who devoured books; he used simple, homespun illustrations; and above all else he constantly proclaimed the substitutionary death of Jesus Christ.

As a matter of fact, Spurgeon believed that the centrality of Christ was the secret of his power. His great ministry in the Metropolitan Tabernacle was launched on March 25, 1861, with these words, "I would propose (and O may the Lord grant me grace to carry out that proposition) that the subject of the ministry of this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ." His final words in that pulpit came on June 7, 1891, and they were, "Jesus Christ is the most magnanimous of Captains. There never was his like among the choicest of princes. The heaviest end of the Cross lies ever on His shoulders. If there is anything that is gracious, generous, kind and tender, yea lavish and super-abundant in love, you will always find it in Him! His service is life, peace, joy. Oh that you would enter it at once! God help you to enlist under the banner of Jesus Christ!"

David W. Spencer is pastor of First Church, Long Beach.



A re-creation of Spurgeon's study at William Jewell College



A close-up of Spurgeon's Tomb



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Moody money goes for scholarships

A bequest by the late Stella Ball Moody is providing \$50,000 in scholarship money to students from her home church, First Baptist of Poplarville, and another \$47,442.84 to help her church retire its building debt.

Mrs. Moody, widow of J. Warren Moody, a Poplarville physician, died Dec. 6, 1983. Prior to her death, she told Marion Howard, husband of her niece, Evelyn Howard, that she wanted to help out deserving students with her estate. Howard contacted

Frank Gunn, pastor of First Church, Biloxi, which has a scholarship fund. Gunn suggested Howard contact Harold Kitchings, director of the Mississippi Baptist Foundation, which helps people with such interests.

Kitchings helped develop the plan in which \$50,000 was placed in a fund of the Foundation, with interest going to the church for a scholarship fund. The fund is called the "Dr. J. W. and Mrs. Stella Ball Moody Memorial Scholarship Fund."

Jack Gregory, pastor of First Church, Poplarville, said that he, the chairman of deacons, the youth director, and the treasurer act as a committee to which high school students make application. Active church members with good grades are eligible. If no student at First applies, then a student from Oak Hill Church in Pearl River County may apply. The fund is expected to supply about \$5,000 in college scholarship money each year, based on current rates.

Additionally, a recently completed

activity-education building at the church had its debt reduced by Mrs. Moody's estate by a total of \$47,442.84.

Mrs. Moody, who died at age 97, had been in the Pearl River County Nursing Home since 1980. Before that she still drove to church and Sunday School and was a faithful member of the church's Woman's Missionary Union. When the church was built in the 1930s, she helped raise money along with the WMU. One project included serving lunch to the local Rotary and Exchange clubs.



A thoughtful Jarrell Peach.

22 teams go to Argentina

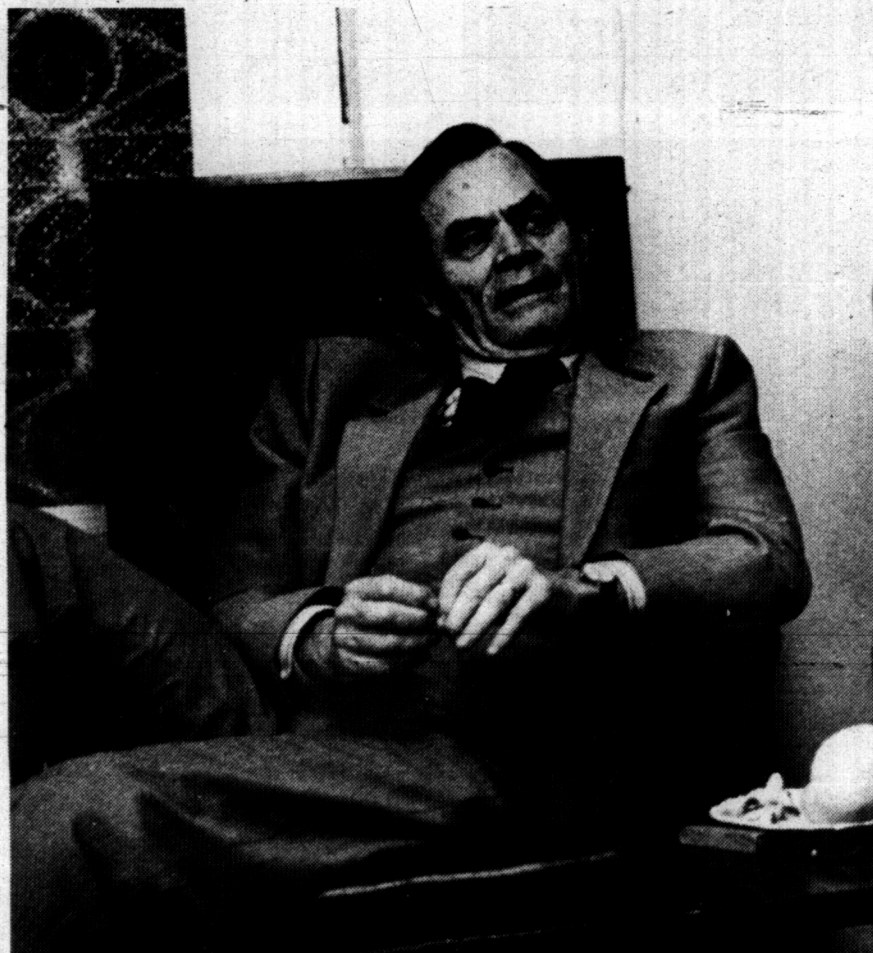
(Continued from page 3)

tized during the two weeks of revival. There were a total of 1,656 decisions.

The total number of decisions now for the Argentine April and May Crusades plus the Uruguay Crusade has gone over 3,500. The May group included 50 Mississippi pastors and lay leaders and six from other states.

Teams were sent by First Church, Bay St. Louis; First Church, Biloxi; Linwood Church (Neshoba); Southside Church (Hinds); First Church, Skene; Gulf Coast Association; First Church, Brookhaven; Yale Street Church, Cleveland; First Church, Union; Big Ridge Church, Biloxi; First Church, Mendenhall; 15th Avenue Church, Meridian; Broadmoor Church, Jackson; First Church, Prentiss; First Church, Pascagoula; Kendrick Church, Alcorn Association; Pineview Church, Gulfport; and Pheba Church (Clay).

Guy Henderson, evangelism director, Mississippi Baptist Convention Board, was the leader of the May group.



Robert Lindsey, in a relaxed moment at the Peach house.

In Israel

"Our God calls us to stand"

(Continued from page 2)

Arabs in Israel—particularly with those of the West Bank, Gaza, and Galilee. Jarrell is a physical therapist who has earned the respect of both Jew and Arab in this field. He explained another facet of their missionary work. "As a part of our ministry," he said, "we have a correspondence course which now has more than 1,000 members. This has happened within the last two years. It ministers mostly to Muslims in the West Bank, the Gaza Strip, and to some in the Galilee area."

Throughout Israel there are Southern Baptist missionaries. Baptists are by far the largest evangelical group in the country. This nation is small enough, about the size of Massachusetts, that most of our missionaries are acquainted with each other. However, they have distinctive roles. Some are at the Children's

Village at Petah Tiqva. Others are at the Translation and Publication Center in Tel Aviv. There is a Baptist School at Nazareth; a student center in Jerusalem. There are several Christian Service Training Centers. Some are pastors. Some have dual roles.

Truly, Christ is alive in Israel, and our missionaries are called to stand in His behalf. They do so, unfailingly.

Lola M. Autry, writer and photographer, lives near Hickory Flat.

Pray for MKs

June 18 — Martha W. Abadie, Niger Republic, University of Southern Mississippi

July 2 — Deborah E. Harbin, Brazil, University of Southern Mississippi

SCRAPBOOK

Our dads

On this Father's Day we honor, as so oftentimes before
Our dads, because they are special, some we have no more.
Of my dad, I have the fondest memories, the grandest dad of all
He was there when I stumbled; he helped to break the fall.

I miss my dad, as you will, too. He's one to set apart,
You hurt him with your harsh words, he too has a heart.
Speak kindly, and always listen; don't pass his counsel by,
One day you will remember. Sometimes I could almost cry.

When we thought he knew so little, his advice we would spurn,
But it's strange how he gained in knowledge, now that it's our turn.
God give us more Christian fathers, amidst these troubled times,
They have upon their shoulders, a cross — great, sublime.

—Tom Walden
Jackson

Father

Life has been a mystery as far back
as you remember.

Those long hot days in June and July
and cold mornings in December.

Ever since you were born you've
mostly been on your own.

You've walked dusty roads without a
companion, but you've never walked
alone.

You never went to school much, but
you're a skillful and intelligent man.
You know what is right, and what's
best for us; you help out any way you
can.

As for fathers, there will be no
other like you.

You can take an old broken-up fan
and make it like brand new.

God has his eye on you; you
know he calls the shots

So take care of yourself, and do what's
right, and remember, we love you lots.

—Rose Mary Vancleave
Itta Bena

Daddy's Bible

Daddy's Bible, well worn, frayed
at the edges
Worn with reading, read with
devotion, love and dedication

Daddy's Bible explains so much,
teaches so much, cares so much.

Golden delicate pages turned a pale
silver with love and care.

Daddy's Bible . . . well worn,
well read, well loved.

—Nita J

(This was written when the author
was a teenager. Her father, Avery
Jones, is a pastor.)



Shirley Peach stands in front of their home in the Arab section of Jerusalem.

Three weeks, three churches

UBERLANDIA, Brazil — Baptists recently organized three new churches in three weeks in the Triangle Baptist Association. That's cause for rejoicing, especially since only three

other churches have been organized there in the past 10 years. Now the association, which covers an area the size of Missouri, has 21 Baptist churches.

Faces And Places

by anne washburn mcwilliams

Lessons from Daddy

"Twenty-nine," I said. "Twenty-ten, twenty-eleven. . ."

"No," Daddy told me. "After twenty-nine, you say thirty."

When I was four, he taught me how to count.

When I was 13, he taught me how to milk a cow. Daddy could fill a bucket with foaming white liquid in record time. For him, Spot would stand still. But when I began squeezing and pulling, she would move a back hoof over onto my foot, or smack me across the back of my head with her tail. "Get it all," Daddy would say. Then with his thumb and forefinger, he would strip each teat. Under his tutelage, I learned to do that, too. I could even milk in the dark. However, I did that a little more carefully after the night I mistakenly sat on the overturned milk bucket while I milked into the feed bucket which generally served as a seat.

When I was 16, Daddy taught me how to drive a car. We owned our first one by then, a black 1933 Ford, about 12 years old. It was a four-door, and the back doors opened backwards—opposite to the way car doors open now. Since Daddy was short, he understood that I, being short, too, would have a hard time guessing the car's position on the road. He gave me a suggestion I still use. "Line up the

left fender with the middle stripe in the road."

He showed me how to beat an egg white and how to paint around a windowpane. "Hold your brush like this, and you won't smear paint on the glass." My egg whites stand up very well, and I like to paint, though I never acquired his expertise.

He taught me that life is made for love and laughter. Often he reminded me of the proverb: "Smile, and the world smiles with you. Weep, and you weep alone." He taught me that impossible is not a word, but that courage is. Crops failed. Tornadoes struck. Lay-offs took place at the cotton mill. Sickness came. But he never lost his optimistic outlook.

If he wanted something and didn't have the money to buy it, he used the materials he had, and more often than not, made it.

He taught me that God's Word is exciting reading material. He said it is full of truths to be lived by. And that, he not only told me. He showed me.

Father's Day

Father's Day was first celebrated on the third Sunday in June, 1910, in Spokane, Washington.

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

A real revival

Editor:

I wanted to share with you and people across our state what God did this past week in our church. On May 19-23 we had our spring revival. As most churches all across our convention, we have had meeting after meeting without ever really having revival. Things were different this past week. For the first time in my life I was able to be a part of a real revival.

We are a small rural church that averages between 130 and 140 in Sunday School. The community in which we live is like most rural communities in Mississippi. We have some folks who really love the Lord and serve with an energy that only the Holy Spirit can provide. There are others who have had their name on a church roll for years and years yet show no evidence of the Spirit of God in their lives. We had a need as most churches do to experience a real revival. During the weeks prior to the revival the people began to pray that God would do something like has never before been done at Wellman Baptist Church; and sure enough, he did. Bro. Gary Bowlin, a full time evangelist from Brandon, came to do the preaching; and Bro. Hubert Greer

from Brookhaven did the singing. God blessed through these men in a great way. We had prayed many months prior to this to seek out the men God wanted to send us, and as a church we felt a leadership to ask these two men.

During the week we were able to see 56 people come to trust Christ as Savior and three young people surrender their lives to full time Christian service. It was great to see God bless in this way, but it was also great to see so many Christians get excited about what God was doing.

I wanted to share this as a word of encouragement to other churches. God is still blessing in a great way, and I am so thankful I could be a part. God bless us as we all continue to pray for revival.

Steve Smith, Pastor
Wellman Baptist Church
Bogue Chitto

Uncertain of accuracy

Editor:

Been thinking. Some of the synthetic, mass-produced clones who are trying to preach, but don't know if the Bible is the Word of God or not, or if it's accurate or not, have got to have some problems. After all, they're trying to preach something they are in doubt about. Perhaps this explains why there's more enthusiasm in reading the church bulletin than delivering the sermon." It might also explain the reluctance to preach hell-fire and damnation. "I'm not much of a HF & D preacher." HF&D is 50 percent of the message, the flip-side of the coin. But, of course that's not pleasant to talk about, and it might offend someone. Better to preach goodness, bright side, positive message, church programs, happy meetings, etc.

Many years ago there was an extremely active churchman. He was really gung-ho! He traveled far and wide, doing the work of the church. He was educated in the church, duly authorized by letter from the church, and had zeal like you wouldn't believe! Then one day he was headed for Damascus and his world turned upside down. He met the Master, and lo! he discovered that organized religion was not necessarily involved in the works of God. After his meeting Jesus, his church tried to kill him, he suffered greatly, and he stopped persecuting Christ!

It is far easier to serve the church of man than to serve the church of Christ. That is one factor in the current rift within the SBC. If one is uncertain of the accuracy of the Bible, then he has nothing upon which to base a sermon, or anything else. Could this be a step in the "falling away?" Is the catching away imminent? Could be! Keep watching!

Vandey V. Yates
Saucier

Not the problem

Editor:

Sitting in my study and reading the March 1985 issue of "THE CALL: Dallas '85" and the Thursday, April 18, 1985, issue of The Baptist Record, I felt the need to reply to statements

made in both publications. Mr. Blake Westmoreland, in "THE CALL: Dallas '85" stated that when he went to college a pastor friend of his told him to watch out for the liberals. He also stated that "And now I am growing old and I haven't seen a liberal yet." Again he stated, "But Lord, let me see a liberal before I die."

Are there liberals in our schools and convention? Some would say we should not use labels. But the controversy in the SBC is liberalism vs. conservatism. Does not the Bible deal with this problem? Is it a problem peculiar to the twentieth century? No, the Apostle Paul dealt with this problem in the first century church. What was, and is, this problem? Some call it: Liberalism vs. Conservatism, others call it Orthodoxy vs. Neo-orthodoxy, still others call it Evangelicalism vs. Neo-evangelicalism. The terms used, however, by the Bible are "gnosis" vs. "epignosis." "Gnosis" being false knowledge or man's knowledge and "epignosis" being true knowledge or God's knowledge.

Is there a Biblical foundation to discern between "gnosis" and "epignosis?" Galatians 1 tells us that "gnosis" is a distortion of the Gospel message which is the death, burial, and resurrection of our Lord Jesus Christ. Then, 2 Timothy tells us the "gnostic" is the teacher who denies the death, burial, and resurrection of Christ Jesus.

So, have I met a liberal (gnostic)? I sat in class in one of our SBC colleges and listened to a professor tell the class he totally rejected the doctrine of the blood atonement, or, if you prefer, the reconciling work of Jesus on the cross. When asked why Jesus died, he said that Christ's crucifixion was an act of murder that God overruled.

Yes, I agree with Paul Blanchard of Lakeview Baptist Church. The conservatives are not the problem.

Larry Smith, Pastor
Arlington Baptist Church
Beaumont

Taiwan missionaries start revival teams

TAIPEI, Taiwan — Southern Baptist missionaries in Taiwan have formed revival teams to help local Baptist churches conduct weekend revivals. The four-member teams will take community religious surveys to uncover prospects for churches and provide preaching, music and counseling for revival services.

The first two revivals, held near Taichung and Chungli, resulted in nine professions of faith. Plans for some 20 of the weekend revivals this year.

Bookstore in Thailand closes

BANGKOK, Thailand — The Baptist Bookstore in Bangkok, Thailand, closed April 1, after months of study showed it would cost too much to continue to operate it as it should be.

Off the Record

Bill Thorn of Texas entertained the Baptist Men's Conference with the story of a recent physical examination. He was told to take off his clothes and put on a tiny, tiny robe. There came a knock at the examining room door and when he said "come in" a woman walked into the room, introducing herself as his doctor. She examined him and told him about his general condition, then asked if he had any questions. "Just one," he said. "Why'd you knock?"

The helpless little mother in Arkansas wrote her husband who was locked away in the penitentiary asking, "When do I plant the potatoes?"

He wrote back saying, "Not yet, but whatever you do, stay out of the garden. That's where the guns are buried." Her next letter to him revealed that the authorities must have been reading his mail.

She said, "I don't understand it. Two constables, a deputy, and the sheriff came out here and dug up every inch of the garden."

He answered, "Now things are ready, plant the potatoes."

—The Harvest

(Prison Evangelism Outreach)

A woman went to a pet store to buy a dog. The manager showed her a dachshund.

"He's cute," she said, "but his legs are too short."

"What do you mean, too short?" exclaimed the manager. "All four of them touch the floor!"



No. 6 in a series of 10

Alone!

When Charles A. Lindbergh piloted The Spirit of St. Louis from New York to Paris in 1927, he was the first person to fly nonstop across the Atlantic Ocean. Right? You're wrong!

Lowell Thomas points out that Lindbergh was not the first adventurer to fly the Atlantic. Instead, he was the 77th person. Why, then, is Lindbergh so famous? Because he was the first to fly those 3,610 miles alone — all by himself!

We admire persons who function as a team, who know how to achieve through committees and partnerships. But there's also a place for "alonemanship," both in church and secular life. Spiritual growth is one example. We grow one by one — not as groups. In a family, brothers and sisters may gain weight and height simultaneously. But the growth occurs on an individual basis: each youngster matures and develops as a unit.

This is certainly true in Christian stewardship. As a church body, we may pledge a challenging budget of X-number of dollars. But unless personalized growth takes place, the dollars have little meaning.

That's why — by Convention action — we've blocked out 15 years to help our people, one by one, grow in their commitment at the same time they grow in their giving. This emphasis, which lasts from 1985-2000 A.D., will enrich your church in many ways other than financial. Your members will be the better. Try it. Your state stewardship director, John Alexander, has details.

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Devotional

What church members should give their pastor

By James Fancher

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves (1 Thess. 5:12, 13).

We give him a call. We Baptist people believe a pastor is first of all "called of God" to preach. We believe that when a church extends a call to a particular man to be its pastor that God is directing in that decision. This call is an invitation to become the spiritual leader of the congregation, recognizing and affirming that the one called is called to fill a God-ordained place in the church.



Fancher

We give him cooperation. Most pastors have spent years in preparation to be the leader of their churches. Looking to someone other than the pastor for pastoral leadership is unscriptural and unwise. Pastoral leadership belongs to this position. I am not prepared to practice medicine, or to cut hair, or to be a veterinarian, but I am prepared by calling and by training to be pastor of a church.

We give him consideration. The pastor deserves to be treated courteously. He needs some time to call his own. He needs to be able to make some personal decisions without fearing censor by members of his church family. When I was pastor at First Baptist Church, Florence, I bought some land. I explained to the congregation that I would not allow involvement in this project to conflict with my duties. A great old deacon in the church, R. N. Whitfield, put my heart at rest as he stood and said, "Preacher, after you give the tithe to the church, I don't think it is any of our business how you spend your money."

We give him care. The TODAY'S ENGLISH VERSION translation of I Timothy 5:17 says, "Pastors who do their work well should be paid well and should be highly appreciated, especially those who work at both preaching and teaching." God is honored when we duly love and care for his servants. We Christians should want for our pastors the same type of benefits that we covet for ourselves in our own places of employment. We can give him protection from harsh, unwarranted criticism by refuting unkind remarks. We can give him words of encouragement. We can make him a better servant of the Lord and of his church by giving him evidence of our love this week!

Fancher is pastor, First, Coffeeville.

Golden Gate graduates 103 in spring commencement

MILL VALLEY, CALIF. — At one of its largest commencements in history, Golden Gate Seminary honored 103 students with degrees ranging from Diploma of Christian Ministries to Doctor of Ministry during the thirty-seventh annual spring commencement May 31. Two were from Mississippi.

Phil Lineberger, pastor of Richardson Heights Baptist Church, Richardson, Texas, delivered the graduation address to a large crowd in the Veteran's Memorial Auditorium at the Marin Center.

The conferring of degrees and

charge to the graduates was carried out by Franklin D. Pollard, president of the seminary.

Pollard charged the graduates to have a "can do" spirit. He encouraged them not to miss opportunities by showing a lack of faith. He reminded them that God often does his greatest works through those who seem least likely to succeed.

The two Mississippians receiving degrees were Robert Puryear Bowman, Jackson, master of religious education; and Janie Boykin Cox, Raleigh, master of divinity.

Homecomings

Pleasant Grove, Brookhaven: homecoming, June 16; former pastor, L. C. Hoff, Eudora, Ark., morning message; lunch served in fellowship hall; James E. Sanders, pastor.

Linn, Doddsville: homecoming, June 16; celebrating 100th year; Jimmy McLendon, pastor.

Kosciusko, Second: June 15, Saturday; homecoming; beginning at 11 a.m.; covered dish lunch.

Durant Chapel, (Crossroads), Bay Minette, Ala.: homecoming and harvest day; June 23; C. J. Morgan, pastor.

Mt. Nebo, Collinsville: homecoming, June 23; Sunday School, 9:45 a.m.; lunch will be served after the morning service; message by Michael Truhett; afternoon service, 1:30 p.m., will feature "Old Timey" singing by some of the families of the church; memorial services will be held and remarks will be given from former pastors.

Forest, Forest: homecoming; June 23; Sunday School, 9:30 a.m.; worship, 10:30 a.m.; dinner on the ground, 12:00 noon; afternoon service, 1:00 p.m.; Charles Belt, pastor.



Disaster van stands ready at Tenn-Tom

Mississippi Baptists participated recently at the Tennessee Tombigbee Waterway dedication at Columbus. The Baptists were asked by the Red Cross to operate the communications station during the festivities. So the state's Disaster Relief Van was brought to the Columbus Lock and Dam for the weekend program. Pictured is the dedication service at the river

with several Mississippi Baptist disaster crewmen in the foreground. At left facing the camera in dark trousers is Sammy Platt of Columbus; with his back partially to the camera is a new crew member Don Bailey of Pearl, and facing camera, center, is James Shamblin of Jackson. Bailey joined the crew after receiving reports from his brother-in-law who is from

Water Valley. The in-law said that the Baptists performed a great ministry following the tornado's destruction last year and Bailey decided he wanted to be a part of such a ministry. The Disaster Relief Ministry is operated by the Brotherhood Department of the Mississippi Baptist Convention Board. — Photo by Tim Nicholas

Staff Changes

Cliff Estes has resigned as pastor of Willow Point, Shreveport, La., after four years. He is entering a full-time teaching and preaching ministry after 20 years in the pastorate. Prior to the pastorate in Shreveport, he was pastor of Glendale, Hattiesburg. His ministry, in association with Christian Growth Concepts, Inc., may be addressed at P. O. Box 29271, Shreveport, La. 71149.

Reed Dicken, pastor of Ethel Church, Attala County, for seven years, resigned, effective May 31, to take retirement.

Lonnie Baxter, pastor of County Line Church, Attala County, has resigned to accept a pastorate in his native state of Alabama.

Clarksdale Church has called Stanley Henriques as pastor. He will begin his ministry there on July 1.

Gary Owens has accepted the position as part-time minister of music at Lyon Church. He and his wife, Rena, are students at Mid-America Seminary. A native of Corinth, he was graduated from Blue Mountain College. Melonie Burke is Lyon's new church secretary.

Providence will present music

The choir of Providence, Pearl, will present "Gospel Music Morning", June 16, with dinner on the ground. Special music by the choir and the Sanders Quartet. The choir is under the leadership of Phil Odom. The pastor is Harry Gipson. There will be no night service.

Ray Grissett assumed the interim pastorate of Petal-Harvey, Petal, June 2. He follows David Young, who resigned in order to go into mission work in Vermont, in conjunction with the Home Mission Board. Michael May is minister of education and youth, Louis Nicolosi is minister of music.

Darrin Wade, Citronelle, Ala., ministerial student at Mobile College, has accepted the call of Corinth Church, Jasper County, to serve as summer youth worker. Ed Holloman is pastor.

David Bookout has resigned as pastor of East Louisville Church, Louisville.

Angela Smith is the summer youth director at Morrison Heights Church, Clinton. She began work there on May 27. A graduate of Tupelo High School, she will be a junior at Mississippi College next year. Her parents are Pastor and Mrs. James E. Smith of Hollandale.

Guatemala baptisms follow campaign

GUATEMALA CITY, Guatemala — Churches have baptized 132 new believers as the result of a partnership evangelism campaign. In one day, Baptist pastors and Southern Baptist missionaries immersed 112 people from 19 city churches in the Baptist seminary swimming pool.

Twenty more were baptized in four churches around the city. Southern Baptist volunteers from five states participated in the "Rescue '85" evangelism campaign, during which more than 400 people professed faith in Christ.

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2,000 take part in Bible drills

(Continued from page 3)
ing the final drill. Samuel Wilson, Mt. Pisgah Baptist Church, Choctaw Association was selected to represent Mississippi at Glorieta. Kim Bridges, Grace Baptist Church, Nesbitt Association will represent Mississippi at Ridgecrest. Mary Caraway, Eighth Avenue Baptist Church, Lauderdale Association was selected as an alternate.

The following young people were additional participants in the Selection Tournament at Parkway: Michael Crawley, Rankin; Lisa Williams, Newton; Tiffany Earls, Bolivar; DeVona Ladner, Jones; Mary Caraway, Lauderdale; Dawn Barker, Neshoba; Lisa Cowart, Riverside; Stephanie Hamilton, Leake. This group of young people will attend Church Training Leadership Conference, Gulfshore Baptist Assembly, June 26-29.

The Church Training Department has announced that 24 young people received six year trophies. This represents six years of participation in Youth Bible Drills. Sixty young people received 5th year trophies. One hundred seventeen young people received 4th year trophies.

There were 15 young people finishing high school this year who have participated in Bible Drills for nine years, grades 4-12. These young people receive a plaque on which their names were engraved.

These nine year participants and

their churches were Rozanne Pratt, W. Corinth, Corinth; Lisa Beck, Yale Street, Cleveland; David Vance, First, Calhoun City; Pam Wilson, Mt. Pisgah, Eupora; Melissa Sugg, Trinity, West Point; Cindy Taylor, Salem, Golden; Charlie Pound, West Jackson Street, Tupelo; Rebecca Labeth, Central, Brookhaven; Nancy Phillips, First, Olive Branch; Cynthia Dunlap, New Prospect, Olive Branch; Jeannie Speck, Ecu, Ecu; Rhett Wise, First, Pontotoc; Tyrner Willis, Ecu, Ecu; Sharon Antrim, Calvary, Clinton; and Allison Oakes, Calvary, Brandon.

Those receiving eight year certificates were Stacie Lynn Smith, John Gray, and Jan Gray of Vicksburg; Tammie Kitrell and Mike Weeks of Cleveland; Sherri Prestridge of Amory; Lyn Henry, Florence; Karen Houston and Adrian Oakes of Brandon; Dawn Smith, Jackson; Robin Batte, Bogue Chitto; Troy Ezell, Brookhaven; Kitty Cumberland, Amy Parker, Renee Thaggard, and Michael Wells of Philadelphia; Philip Nation, Gore Springs; Melanie Sykes, Grenada; Eddie Mounce, Ecu; Cookie Payne, Alan Gentry, and DeWayne Johnson of Olive Branch; Brad Campbell; Chunky; Scott Hodges, Aberdeen; Larry Baker, Tupelo; Janet Carroll, Plantersville; Alan Permenter, West Point; Ann Barnes, Corinth; Tracy Sullivan, Kosciusko; Karen Lee, Robbie LaVigne, Tammy Henley, and Suzann Cowart, Carriere; and Gilly McMillian, Kosciusko.

ABC seminary prof says pluralism caused problems

By Jim Newton

ATLANTA (BP)—Current Southern Baptist Convention controversies are caused, not by theological differences, but by a head-on confrontation with pluralism and an inability to handle diversity in an urban society, observed Ray Bakke, professor at Northern Baptist Seminary in Chicago.

In a question and answer period during the Spring Urban Evangelism Forum sponsored by the Southern Baptist Home Mission Board, Bakke said Southern Baptists are grappling with the same kind of urban problems Northern (American) Baptists faced 100 years ago.

He said the real problem in the SBC is that Southern Baptists are being hit by urbanization and pluralism, "and you don't know how to handle it."

Bakke said Southern Baptists have not yet learned how to live harmoniously with differing cultural, religious, and ethnic groups in a complex society. Instead, Southern Baptists want to make others "just like us," he said.

"Pluralism will kill you if you don't have enough ego-strength," Bakke said. "It will threaten you to death if you don't know who you are." He said only those with a clear understanding of self-identity can handle pluralism.

"Much of the church (world-wide) does not know who it is," Bakke added.

ed. "It has lost its sense of identity and mission. Therefore it is huddled in a sinking boat ... just trying to survive."

Southern Baptists have been held together, he said, by a concern for evangelism and missions, and by the Cooperative Program. "But now Southern Baptists are in a much more complex environment and need to be doing more than just evangelism," he said.

As the predominant religious group in the South, Southern Baptists have become very much like Roman Catholics who are the predominant religion in many other parts of the world. "You need a Vatican II to help you sort out the differences between faith and culture," Bakke said.

"You've been packaging Southern Baptist culture as a part of your missions (program), and now you need to step back and ask: 'Now what, really is the gospel, and what is culture?'"

He told of visiting the First Baptist Church in New Orleans several years ago and being amazed at how Southern culture had infused worship styles. "You are so used to this as an insider you don't see it," he observed. "Southern Baptists need to realize the culture of the South has very little to do with the gospel."

Jim Newton writes for the Home Mission Board.



Pictured are Mississippi Bible Drill winners and Church Training consultant Robin Nichols, second from left. The winners are, from left, Mary Caraway, Samuel Wilson, and Kim Bridges.

Baptists give \$5 million in record drought response

RICHMOND, Va. (BP)—Southern Baptists gave more than \$5 million for world hunger and relief in the first four months of 1985—only \$2 million short of their total overseas relief giving in 1984.

The record gifts—a 186 percent increase over the first four months of 1984—were spurred by worldwide concern over an African drought which claimed hundreds of thousands of victims in 1984 and promises to do the same this year.

Already, more than \$3.9 million has been allocated, with more than \$3 million going to Africa. Allocations are 50 percent ahead of last year.

Since Jan. 1, the Foreign Mission Board has allocated funds to continue major grain distribution programs in Ethiopia and Mali, two of the six African countries named as most needy by the United Nations Food and Agriculture Organization.

But in recent weeks, the board also allocated just over \$1 million for water development in Mali, \$290,000 to distribute 6,000 tons of grain in Burkina Faso (formerly Upper Volta), \$46,000 for grain distribution in two areas in Kenya, and \$270,000 for seed rice for Kampuchea (formerly Cambodia).

John Cheyney, the Foreign Mission

Board's human needs consultant, expressed optimism Southern Baptist giving will continue at record levels, but said the board is not promising missionaries more than it can deliver if the rate of giving drops.

Baptists have given more than \$1.3 million for Ethiopia since late last year. Already the Foreign Mission Board has allocated \$842,500 of that amount. The missionaries are operating a feeding center in remote Rabel and project at least two more feeding centers this year. The board is holding the remaining funds pending further decisions by the missionaries on other short-term relief and long-range development projects.

Noting the Lord had answered prayers for rain in Ethiopia and southern African countries like Zimbabwe, Cheyney urged Baptists not to assume the problem is over. Needs in Africa will be urgent for several years, he said.

Food distribution, livestock and seed replacement and the implements, personnel, and funding to teach improved farming methods will still be needed if Africans are to recover from this drought and become self-sufficient in food production, he said.

First, Magee, members involved in summer missions

A number of members of First Church, Magee, are to be involved in mission projects during the summer.

Wyck Neely left on May 31 with a group to provide dental services to needy persons in Honduras.

John Meadows will do electrical work in Deer Lodge, Mont., during the week on June 17, in a trip being sponsored by Simpson Association.

Jerry Blackwell will participate again this year in a ministry at the Creek Indian Reservation near Billings, Mont. Don Blackwell arranges and leads this ministry.

The Brotherhood of First, Magee, will sponsor a work team to Trinity Church, Missoula, Mont., in mid-July. This group will be completing construction of education space.

Simpson Association will sponsor a work team to Sacramento, Calif. in July. This team will be involved in the construction of a church building in a new development where a plant is being built that will employ 10,000 people.

Ance Grubbs has volunteered his services to the various campuses of the Baptist Children's Village. He has a team of four men who will do electrical repairs on construction wiring.

Oliver C. Ladnier is the pastor.

Paul Fox dies

Paul Fox of 2732 Haywood Ave., Chattanooga, Tenn., died June 1 in a Sewanee, Tenn. hospital. He was a retired Baptist minister.

Originally of Arkansas, he had pastored churches in Arkansas, Alabama, Mississippi and Kentucky. He was once pastor at Parkview, Greenville, Miss.

Fox was associated for five years with his father, Arthur Fox of Morristown, Tenn., in evangelistic work. He was a member of Red Bank Baptist Church.

He was graduated from Mars Hill College, Carson-Newman College, and Southern Seminary.

Among survivors are his wife, daughter, and two grandchildren.

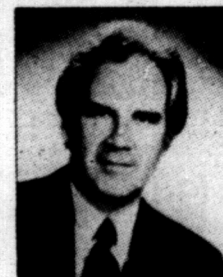
Services were June 3 at 11 a.m. in the North Chapel of Chattanooga.



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Missionaries on furlough

Mississippi missionaries now on furlough:

Paul and Brenda Lee, Spain, 207 S. Washington St., Starkville; Don and Margie Mines, Argentina, Pine Trails Apts., M-5, Clinton; James and Mary Slack, Philippines, 2334 Coronet Place, Jackson; James and Gwen Young, Bangladesh, 1625 Easy St., Yazoo City; Gerald and Glenda Davis, Philippines, 520 Magazine St., Tupelo; Jerry and Glenda White, Korea, 416 Ford, Columbia;

James and Peggy Jean Bartley, Uruguay, Pine Trails Apt., 6-M, Clinton; Jimmy and Susie Hartfield, Mexico, Route 8, Box 1474, Hattiesburg; Richard and Martha Beal, Venezuela, Rt. 1, Pecan Heights, Lena; John and Elizabeth Merritt, 108 South 17th Ave., Hattiesburg. Others who recently arrived are James and Carolyn McAtee, Indonesia; Ronnie and Beth Parker, Brazil; Jason and Susan Carlisle, Uruguay; and Payton and Helen Myers, Nigeria.

Returning for furlough within the next few weeks will be Ralph and Joyce Davis, Ghana; Thomas and Hazel Barron, Indonesia; Bill and Carolyn Smith, Brazil; Curtis and Deanie Ferrell, Ecuador; Harold and Joyce Watson, Philippines; John and Kathy McNair, Uruguay; and Felix and Dene Greer, Liberia.

Mississippians are graduated from Midwestern

KANSAS CITY, Mo.—A couple with Mississippi ties were among the 97 persons receiving degrees during commencement exercises at Midwestern Seminary June 1.

Jan Thomas Gregory, from Vicksburg, earned the master of religious education degree and Mark Wesson Gregory, from Carthage, received the master of divinity degree.

Bob Terry, editor of the *Word and Way*, the official journal of the Missouri Baptist Convention, delivered the commencement address. A total of 24 persons who received degrees are home or foreign missions volunteers.

Uruguay Baptists plan evangelism

MONTEVIDEO, Uruguay — Baptists in the small South American nation of Uruguay are planning evangelistic efforts in 22 cities and towns with no Baptist churches. "This will be the greatest evangelistic effort ever attempted by Uruguayan churches in a single year," said Daniel Kernke, secretary of the Baptist convention's Board of Evangelism and Missions.

The board held a strategy conclave last year to plan evangelism in 20 cities with populations of 5,000 or more.

Later regional promoters, including Southern Baptist missionaries, visited churches and pastors nationwide to encourage local planning for the effort.



First Church, McComb, recently sponsored an appreciation night service for the McComb Exchange Dixie Youth Baseball and girls softball leagues. The church recognized the McComb Exchange Club for its many years of sponsoring the youth ball program. Brooks Polk, (light shirt, left photo), serves as president of the Exchange Club and received the plaque on behalf of the club. Glen Milton, (right



photo at right), is the president of the ball program. Other officers are Sammy Williams, secretary-treasurer and Cliff Allred, maintenance manager. The program includes seven (7) leagues, forty-one (41) teams and five hundred thirty (530) young people. Alan Day, pastor, (in both photos), presented Glen Milton a plaque in recognition of the outstanding contribution the ball program makes in the lives of the youth of McComb.



Pinelake, Brandon, recently held a Girls in Action recognition service. Badges were presented to twenty girls for completion of their Mission Adventures. The girls receiving awards were Carey King, Lindsay Tyner, Mary Katherine Crouch, Stephanie Delaune, Angie Haggard, Jennifer Strahan, Joy Wilbourn, Ginny Waits, Kim Rush, Tiffany Tidmore, Carmen Overstreet, Jodi Overby, Carol Ann Thomas, Amy Clay, and Brooke Barlow. Other GAs were Trisha Foster, Erin Bonham, Marilyn Tisdale, Beverly King, Ashleigh Bennett, and Amy Sartin. GA leaders are Barbara Wilkinson, Beverly Crouch, Mary Katherine Young, and Mary Thomas. Lannie Wilbourn is pastor.



Rena Lara, Riverside Association, recently ordained three new deacons. Pictured is the deacon body present at the ordination service. Standing, (l to r) are Robert Eubank, W. J. Wilkinson, J. L. McGregor, Marty Eubank (new deacon), L. B. Marion Jr., interim pastor, Spencer Harris (new deacon), James Dill (new deacon). Seated (l to r) are J. R. Eubank, Ellis Whittington, J. R. Mitchell, and Herman Furniss, chairman of deacons.

"Punch holes in darkness," Craig tells graduates

Earl H. Craig, pastor of First Church, Jackson, challenged the 81 graduates of Mississippi Baptist Seminary to "Punch Holes In The Darkness" of this world.

He told the 42nd graduating class that "heart motivation is the greatest need of persons who work in the church."

"You are called to punch holes in the

darkness of this world with a spirit of optimism, a spirit of realism, and a spirit of dynamism."

The commencement event was held in Jackson at Mt. Nebo Church, Jackson.

The Mississippi Baptist Seminary has been a cooperative ministry of National and Southern Baptists since 1942. Richard Brogan is president. Hickman Johnson is academic dean.

Just for the Record

Corinth (Jasper): Vacation Bible School, June 17-21, 8 a.m. - 11:30 a.m. Adult classes each night, 7 p.m. - 9 p.m. A rally for registration will be held at 4:00 p.m. Saturday, June 15 at the church. Edd Holloman, pastor.

Cherry Park, Clinton: Vacation Bible School; June 17-21; 6:00 p.m. - 9:00 p.m.; classes for preschoolers through youth; Mrs. Christine Alderman, director; Hollis Alderman, pastor.



First, Corinth, held GA recognition service May 12 with the theme, "We've a Story to Tell." Girls in Action honored during the service included (from left, front row): Angel Rutledge, Meredith Hussey, Meredith Miskelly, Courtney Rogers, Ginger Counce, Brook Timmons, Carmen Nanney, Allison Palmer; (back row) Jessica Gilliland, Shannon Smillie, Joy Reeves, Kristen Boucher, Susan Prather, Amy Beth Dudley, Jennifer Hussey, Emily Wood, Jessica Moore; (not pictured) Leanne Hilterbrand, Vicki Watson. GA director is Mrs. Joy Boucher; GA leaders are Mrs. Teresa Smillie, Mrs. Sheila Morrow and Mrs. Carol Key; WMU director is Mrs. Joy Whitehead.

Two singing groups, The Corinthians and The Disciples, will hold a Benefit Sing at Causeyville Church, June 14 starting at 7:30 p.m. All proceeds will go to Don Womble, pastor of Causeyville, who was recently in a automobile accident and was hospitalized for some time.

Antioch, Winston Association, has recently been the recipient of a steeple erected in memory of Mr. and Mrs. Earl and Minnie Sanders. This new addition to the church facility was given by Miss Carolyn Sanders of Columbus, in memory of her grandparents. Auzie Sullivan is pastor.

Revival Dates

Mike Johnson, evangelist, will conduct a tent revival, June 17-21, 7:30 nightly. The revival will be held near Florence, on Monterey Road. There is no church sponsorship.

Farmhaven, Canton: June 23-28; Sunday services, 11 a.m. and 7 p.m.; dinner on ground following morning service; Mon.-Fri., 7 p.m.; Dan Watts, pastor, Raymond Road, Jackson, evangelist; Gene Rester, music; Grant McElveen, pastor.

First, Fannin: June 23-28; Sunday, 11:00 a.m.; nightly, 7:30; Kermit McGregor, evangelist; Cecil Harper, music director; Fred Tarpley, pastor.

Mt. Olive, Meridian: beginning June 23; Sunday, 11:00 a.m. and 7:00 p.m.; services nightly will be at 7:00 p.m.; Billy Simmons, professor of New Testament and Greek at New Orleans Seminary, evangelist; John Greene, music director, Gentilly, New Orleans, music evangelist; Jim Phillips, pastor.

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Forrest Avenue takes lead in neighborhood watch

Names in the News

Forrest Avenue Baptist Church in Biloxi is taking the lead in organizing a neighborhood watch program in their neighborhood.

Sensing that this was an opportunity for church members to show their concern for the neighborhood, Pastor David Sumrall contacted the Police Department about the program. The church then surveyed the area to discover interest on the program. Of the residents who were directly contacted more than 90 percent indicated an interest.

After the Police Department set the meeting time, church members called interested residents to notify them. Finally, on the Saturday before the meeting, church members handed out fliers to every residence indicating the watch area, the meeting time, and the location of the church.

The first meeting was at the church on March 4. Church members served as hosts. Officers Chapman and Harris of the Biloxi Police Department and Officer Premeaux of the Biloxi Fire Department conducting the meeting. Councilman Louis Langlais opened the meeting with an expression of his support of the neighborhood's efforts. Officer Chapman explained the Neighborhood Watch Program to the residents and fielded questions. He stated that the two best preventatives against burglary were good lighting and snoop neighbors.

During the meeting, all residents heard the importance of watching their own neighborhood and calling the police if they saw anything suspicious.

Five monthly meetings are scheduled. They include meetings, dealing with operation, identification, a security survey, fire prevention, and self-protection. The final meeting will be a neighborhood party to celebrate the success of the program.

Sumrall said the program is a new way for the church, located between Keesler Air Force base and downtown Biloxi. "I see this ministry as an innovative way for our churches to permeate our neighborhoods," said Sumrall.

Sumrall intends to involve as many neighbors as possible in the program, including new residents. He said he sees the responsibility of being a good neighbor and a good citizen as part of his responsibility as a Christian and a minister.

FUKUOKA, Japan — Southern Baptist missionary Vera Campbell of Fairburn, Ga., has been recognized by the governor of Fukuoka Prefecture (county) as a distinguished educator in private schools in the area. Campbell, a missionary for 35 years, is vice chancellor of Seinan Jo Gakuin, a Baptist girls' school in Kitakyushu.

CALGARY, Canada — James and Georgie Teel, the Southern Baptist Foreign Mission Board's first representatives in Canada, have begun working with Baptists in the western part of the nation. Teel is participating in a study committee designing a theological education program for Baptists in the region. The committee has approved a recommendation calling for classes to open in Calgary by the fall of 1987.

New Zion, Copiah County, honored Mrs. Lucy Singletary recently for her faithful service to her church and her



Lord. "Mrs. Lucy" as she is called by everyone, has spent her 88 years in the area of New Zion community. At age 87, she was the only person in her church to be 100 percent for the

Singletary past church year in Sunday School, she had been 100 percent for the past three years, and is still 100 percent so far this year. She is now serving as secretary for W.M.U. at her church. The history of her life was read, and special music was presented by her granddaughter. A message was dedicated to her by her pastor, Emory G. May, and a fellowship meal was served. She has one son, Thomas Singletary.

O. E. Herrington, minister, dies

O. E. Herrington, 62, died suddenly, May 24 at Rankin General Hospital. Services were held May 26 from Baldwin-Enochs Funeral Home Chapel. Dennis and Rick Herrington officiated.

A native of Lawrence County, Herrington had lived in Pearl 15 years and was a member of Tabernacle Baptist Church.

Herrington was a retired minister, World War II veteran, and was pastor for 30 years, serving churches in Smith, Scott, and Rankin counties in Mississippi and in Richland and Morehouse parishes in Louisiana. His last pastorate was Grandview Church, Pearl, where he served for nine years before retiring in 1980.

Survivors are his wife, Mrs. Mildred Netherland Herrington, Pearl, daughters, Mrs. Cheryl Jones, Delhi, La., and Shelia Herrington, Pearl; sons, Rick Herrington of Clinton, and Dennis Herrington of Pearl; two sisters; one brother; and five grandchildren.



First, Jackson, gives \$58,000

First Baptist Church, Jackson, presented a check for \$58,000 for the Annie Armstrong Easter Offering for Home Missions to the Mississippi Woman's Missionary Union which forwards the check to the Home Mission Board. The check is the most given by a Mississippi Baptist church for the annual home missions offering. From left are Betty Malone, Bill Gambrell, and Marjean Patterson. Mrs. Malone is WMU director at First Church, Gambrell is minister of education; and Miss Patterson is director of Mississippi WMU.

MC plans seminar for music leaders

A seminar for church music leaders will be held in Aven Hall on the Mississippi College campus, June 27 and 28, and registration is underway.

The seminar will include training in choral conducting, vocal technique and repertoire, keyboard technique and repertoire, hymn leading and other topics. Several hours will be devoted to reading sessions of choral music.

While the topics considered will be of value to all, the seminar is aimed toward the part-time, volunteer director. The music studied and topics discussed will be appropriate for the smaller church with limited resources.

The cost of the workshop will be \$10 for registration plus a \$25 fee for the music packet. Deadline for registration is Friday, June 21. Registration forms and more information can be obtained by writing the Music Department at Mississippi College, Clinton, MS 39058, or by phoning 924-5131, Ext. 230.

Mississippi in 1918 was the first state to ratify the eighteenth amendment to the United States Constitution, the prohibition amendment.

R. H. (Bob) Brandon, pastor of West Poplarville Church, Poplarville, was among the graduates of New Orleans Seminary on May 18. He received the Associate in Pastoral Ministries degree. He is the son of Mr. and Mrs. Allen Brandon of Calico Rock, Ark.

Jackson County reception to honor new DOM

Jackson County Association will honor its new director of missions, Roger Dorsett, with a reception on June 23, at Ingalls Avenue Church, Pascagoula, from 2 to 4 p.m.

Dorsett is a native of Tocopola, and is married to the former Mildred L. Gipson of Laurel. He is a graduate of Mississippi College and has done graduate studies at Florida State.

Dorsett goes from the Monroe/Itawamba Associations where he has served as director of missions since 1977. From 1974 until 1977, he served as pastor of First Church, Vernon, Ala. He also served, 1961-1974, with the Florida Baptist Children's Home.

He and his wife will be on the field and ready to go to work June 15.

"If we would do the best work, we must get into the great currents of grace."—J. B. Gambrell

First, Greenville, will offer July seminar for singles

Clyde Besson of Houston, Tex., and his wife, Cathy, will lead a "Picking Up the Pieces or Successful Single Living" seminar at First Church, Greenville, the weekend of July 5-7. This seminar for the formerly married, never married, or widowed, is sponsored by the Washington



Besson County Baptist Association and hosted by the Singles Department of First Church.

Clyde Besson is founder and director of Christian Growth Ministries in Houston, Texas.

The following are some of the topics to be included in Besson's weekend seminar: Developing a Healthy Self

Love; How to Trust After Being Burned; Coping With Loneliness; Single Adult Sexuality; Solo Parenting; and Preparation for Remarriage.

Early registration fee (prior to June 20) is \$8. After that date and up to the time of the seminar, registration will be \$10. This includes a Saturday evening banquet.

A block of rooms is available at Quality Inn in Greenville, at discounted rates for seminar participants IF RESERVED BY JUNE 20. There are several conventions scheduled in town that weekend and motel accommodations will be in much demand. Contact Cheryl Rester at Quality Inn, (601) 332-0991.

For further information regarding the seminar, call the First Baptist Church office, 407 Main St., Box 1163, Greenville, Miss., 38702-1163; (601) 334-9452.

UM journalism students report on Baptists at Dallas convention

UNIVERSITY, Miss. — Five University of Mississippi journalism students covered the annual meeting of the Southern Baptist Convention in Dallas June 10-12 for a group of Mississippi newspapers.

The advanced reporting students, directed by Assistant Professor Tommy Miller, filed localized stories on the event.

Stephanie Anne Freeman of Santa Barbara, Calif. produced new stories for the Biloxi Sun-Herald; Newell Turner of Belzoni for the Greenwood Commonwealth; Elaine Pugh of Batesville for the Oxford Eagle; Beth Shaw of Kosciusko for the Northeast Mississippi Daily Journal; Bill Moore of Senatobia for the McComb Enterprise-Journal; and Neely Tucker of Starkville for the Clarksdale Press-Register.

The trip included a tour of the Dallas Morning News offices where the students sat in on a news planning session.

Partial funding for the trip was provided by the Reader's Digest scholarship fund at Ole Miss.

Revival Dates

McDowell Road, Jackson: June 18; Jerry Johnston, Jerry Johnston Ministries, Shawnee Mission, Kansas, in one night revival; 7 p.m.; Gary Rivers, pastor.

First, Ocean Springs: annual youth revival; June 21, 22, 23; 7:00 each night; fellowships following; guest speaker, Bill Steele, Pensacola, Fla.; Mike Jernigan, Lumberton, and Ken Fujisawa, Hattiesburg, music.

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Baptist Record

- Bible Book: *Jesus tried and unjustly condemned*
- Life and Work: *Fidelity in marriage*
- Uniform: *The day of the Lord*

Fidelity in marriage

By James F. Yates
Malachi 2:10-16

Malachi brings to light evidences of Israel's failure to respond to God's love. He does so by condemning the people's faithlessness to their ancient covenant with God (v. 10).

The prophet pointed out their failure to live up to covenant obligations by denouncing two widespread abuses, namely, marriages with heathen women and the heartless divorce of their own Jewish wives. In the eyes of the prophet such conduct was an abomination to the Lord, and would result in judgment. Since God was the father of all Israel, they were all members of one family and hence were obligated to treat each other with kindness and compassion.

The first charge was that marriages with heathen women are tolerated and have apparently become commonplace. It was one thing to feel sympathy, and even affection for the heathen; it was quite a different thing to allow the purity of Israel's religion, already corrupted by the indifference and neglect of the people and their leaders, to be further diluted by introducing into Jewish families wives and mothers who had no knowledge or understanding of Israel's God (v. 11).

There is abundant evidence in our own day that mixed marriages on the whole tend to undermine religious loyalties. Malachi says a curse should fall upon anyone doing such an abominable thing (v. 12). The excommunicated person is to be deprived of access to the law courts and to the temple.

Marital problems always affect a person's spiritual life. It is impossible for a man to be on good terms with the

Lord if there is constant bickering and tension between him and his wife; and the reverse is also true.

Verse 13 marks the beginning of a second item or second stage in the prophet's indictment. In vv. 10-12 the charge of faithlessness was toward God and the community. In vv. 13-16 the charge is faithlessness toward wives.

The Jews who were marrying pagan women could not understand why the Lord no longer accepted their sacrifices with favor (v. 13). It was the prophet's conviction that God's refusal to accept their offerings was due to their contempt for the solemn obligations of marriage, an unalterable covenant entered into before God, an ever-present witness.

The special mention of "the wife of thy youth" in verse 14 seems to show that elderly Jewish wives were being put aside so that husbands might marry young and attractive girls from neighboring nations. There was no sadder plight in the ancient world than that of the cast-off wife.

Only here in the Old Testament is the word "companion" applied to the relationship of a man to a woman. This shows the high regard with which Malachi viewed the marriage relationship. A man's wife was his companion and as such she had rights that were not to be violated. The wife who was being divorced is also described as "your wife by covenant" (v. 14). This meant that God took the marriage vows seriously, although the husband obviously did not.

When marriage vows are exchanged, a solemn covenant is established

and those breaking them must answer to God. Marriage is not a matter of private arrangement or personal convenience and its obligations may not be disregarded for frivolous reasons.

Verse 15 is, according to most commentaries, in the Hebrew, one of the most obscure verses in the entire Old Testament. The point seems to be that the purpose of marriage is the strengthening of God's chosen people by the rearing of children who will hold fast to the ancient traditions, a purpose which is defeated when wives and mothers in Israel are daughters "of a foreign god" (v. 11). Such practices called forth the strong exhortation of this verse, "So take heed to yourselves, and let none be faithless to the wife of his youth," and also the strong affirmation of the next verse.

Verse 16 gives us the strongest words on the subject in the Old Testament. As plainly as can be spoken, the prophet speaking for God said, "I hate divorce" (RSV), and goes on to remind his hearers that the one who speaks is the Lord God of Israel. Malachi now brings his words concerning divorce to a close with the warning given previously in verse 15 concerning faithlessness. Both the prophet's compassion and perception are shown in the fact that he looked upon divorce not only as a disloyal act toward God but also as a treacherous and cruel deed done to the person of the wife herself.

In a world where divorce is rampant, the truth that God "hates divorce" demands constant consideration.

Yates is pastor, First, Yazoo City.

The day of the Lord

By W. Levon Moore
Amos 5:18-20; 6:1-3; 8:11-12

This lesson deals with the reality of a judgment day for the people of Israel. It is a reminder also of the time of judgment facing us. God's people in every generation face an inevitable time of accountability.

In our scripture for today we have three realities foretold by the Prophet Amos.

I. A final day of judgment (5:18-20)

In this section of our scripture, reference is made to "The Day of the Lord." Amos seems to have been the first Old Testament prophet to use the phrase "The Day of the Lord"; but following this usage, the phrase appears frequently in prophetic literature. The "Day of the Lord" evidently referred to a day of reckoning or a day of judgment.

The people of Israel came to look upon this day as a time when God would avenge his chosen nation, restore her to good fortune, and punish all her enemies. Although they looked forward to this time, Amos reminded them that their hopes were based on false pride. Instead of blessing, this day would bring to them God's judgment because of their rebellion.

He stressed the fact that they could not escape the terrors of that time. It would be like fleeing from a bear only to be attacked by a lion, or to take refuge in a house only to be bitten by a serpent (5:19).

The people of Amos' day expected the day of the Lord to be full of joy and light, but the prophet reminded them that it would be a day of gloom and darkness. Their judgment was inevitable.

II. A false sense of hope (6:1-3)

The prophet pronounced a woe upon the nation because of their false sense of security. He wrote, "Woe to them that are at ease in Zion, and trust in the Mountain of Samaria..." (6:1). The people felt secure in the religious significance of Zion, or the city of Jerusalem, and in the military strength of Samaria. Jerusalem, or Zion, was a special city chosen by God. The people misunderstood the terms of the covenant, and believed that God would spare the city from destruction regardless of what the people did.

The Mountain of Samaria was a natural fortress, and Israel trusted in their military might rather than in God. In this passage, Amos seems to be stressing the fact that their cities which were recognized as chief cities of the nations were actually as vulnerable as lesser cities named by the prophet.

Their religious institutions, their military strength, their wealth and their affluence would not protect them from God's vengeance.

III. A famine of the word of God (8:11-12)

The prophet spoke of that time which lay before them when God would send a famine in the land. He described it as, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (v. 11).

Their search from north to south, east to west, and from sea to sea would not allow them to find the word of the Lord (v. 12).

This oracle of judgment was very frightening to the people. Other references to the Day of the Lord pictured God as being in the midst of his people, bringing judgment upon them. In this instance, God is pictured as hiding himself from his people, or abandoning them.

It is a terrible judgment of God upon his people when he withdraws his word from them. The time will come when those who have formerly spurned the word of God will diligently seek "a word from the Lord," and shall not find it.

This lesson has many implications for the people of God in our time, especially for our nation. God has blessed America and made this a land of privilege and unusual spiritual blessing. The people of our nation have often rebelled against God and have generally forsaken his commandments. There exists in our time a false sense of security in the fact that ours is called a Christian nation.

It is extremely easy in this time to place our hope of survival upon the existence of strong religious institutions and upon superior military might. God has set before us a day of reckoning, a day of judgment, a day of the Lord. We can be ready for this day of judgment by repenting of our sins and by committing ourselves to the will of God for our lives.

Moore is director of missions, Atlanta Association.

The Mississippi Baptist Convention budget contained a provision in 1918 that 64% of the receipts go for state, home and foreign missions, and 36% for other objects. This budget was apportioned among the associations and churches.

Jesus tried and unjustly condemned

By Bill R. Baker
Luke 22:54-23:25

Several features of the trial and condemnation of Jesus are revealed in today's lesson.

Peter's denial (vs. 54-62). Peter had been both presumptuous and prayerless. He said, "I am ready to go with thee, both into prison, and to death" (v. 33). Peter also failed to take advantage of the opportunity for prayer (v. 45). In addition to his prayerless position and presumptuous disposition, Peter failed to remember the word of the Lord (v. 61). The Christian should take note of these failures and thereby avoid Peter's misfortunes.

The council's inquiry (vs. 63-71) Jesus is brought before the bar; however, he has nothing to say, that is, he has nothing to say in the present situation. He will have his say when he, having been seated at the right hand of God, becomes their judge. Jesus does not respond to any inquiry designed to result in rejection. Only when he is assured of reception will he respond. Jesus was condemned on

the grounds that he claimed to be the Son of God (v. 70). When one denies this claim he becomes a companion of those who condemned him to death.

Before Pilate (23:1-5) Pilate was the procurator of the province in which Jerusalem was located; consequently, Jesus was brought before him for trial. The Jews accused Jesus of blasphemy; however, the religious charge would not stand in the Roman court so the charge was changed to treason before Pilate (v. 2). Pilate knew that Jesus was not guilty of the charge and he should have liberated him, but rather than mastering the situation, he was mastered by the situation. Any time a person is not in control of the situation he should make a hasty retreat, for an erroneous verdict is forthcoming.

Before Herod (vs. 6-12). Herod (the same person who had put John the Baptist to death) considered Jesus a sight to see rather than a Saviour to be taken seriously (v. 8). Amused at the sight of Jesus, Herod hoped to be

entertained. Jesus "answered him nothing," denoting the fact that a man on mission for God is not always required to answer the world.

Sometimes silence speaks louder than words. It is interesting that Pilate and Herod became friends in this situation (v. 12). Satan can persuade men to lay aside their enmities in order to do evil; whereas, Jesus Christ causes men to lay aside their enmities in order to do good.

Before Pilate again (vs. 13-25). Pilate saw in Jesus a threat to his lifestyle and he saw correctly. There is no way a person can appease the crowds and keep in favor with Jesus Christ. Pilate, following a very weak struggle with his own conscience, delivered Jesus to the will of the people (v. 25). Thus ends the conflict between Pilate who was enslaved to the will of man and Jesus Christ who was enslaved to the will of the Heavenly Father. Action and direction in life will be determined by who or what controls the will.

Baker is pastor, First, Clinton.

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